





shoemaker in anger; "What did you say, Esq. White? "I cannot take care of them now, but I will pay you for all damages." "Well," said he, "you will find a thing, I guess."—So off he went, and I heard a terrible scuffling among the geese. The next news from the geese was that three of them were missing. My children went and found them terribly mangled and dead, and thrown into the bushes. Now, said I, all keep still, and let me punish him.

In a few days, the shoemaker's legs broke into my corn. I saw them, but let them remain a long time. At last I drove them all out, and picked up the corn which they had torn down, and fed them with it in the road. By this time the shoemaker came in great haste after them. "Have you seen any thing of my legs?" said he. "Yes, sir,—you will find them yonder, eating some corn which they tore down in my field." In "your field?" "Yes, sir," said I; "hogs love corn, you know—they were made to eat."—"How much mischief have they done?"—"O, not much," said I. Well, off he went to look, and estimated the damage, to me, to be equal to a bushel and a half of old corn. "O, no," said I, "it can't be." "Yes said the shoemaker, "and I will pay you every cent of damage."—"No," I replied, "you shall pay nothing. My geese have been a great deal of trouble to you."—The shoemaker blushed, and went home. But in the winter, when we came to settle, the shoemaker was determined to pay me for the corn. "No," said I, "I shall take nothing." After some talk we parted. But in a day or two I met him in the road, and fell into conversation in the most friendly manner. But when I started on, he seemed loth to move and I paused. For a moment both of us were silent. At last he said, "I have something laboring on my mind."—"Well, what is it?"—"Those geese. I killed three of your geese: and I never shall rest till you know how I feel. I am sorry." And the tears came in his eyes. "O, well," said I, "never mind; I suppose your geese were provoking." I never took any thing of him for it. But whenever my cattle broke into his field, after this, he seemed glad,—because he could show how patient he could be.

Now, said the old soldier, conquer yourself, and you can conquer any thing. You can conquer with kindness where you can conquer in no other way.

Vermont Chronicle.

## CHRISTIAN REFLECTOR.

BOSTON, WEDNESDAY, MARCH 16, 1842.

### Revival Machinery.

What strange beings we are! How inconsistent often with ourselves! How frequently do we meet with instances of self-contradiction, and illustrations of the power of prejudice, and of pride, over the human mind, at which we hardly know whether it must be most becoming to laugh or to weep. Never perhaps does man appear more pitiable and weak, than when he refuses to apply to one class of subjects principles that are universal, and by which he is himself governed with reference to every other class. Such are they, who, as the children of this world, act wisely, but who, as children of the light, lay common sense entirely aside, and blindly adhere to principles, which, recognized in any other relation, would be regarded as conclusive proofs of idiocy or insanity. All men know well enough, that in order to accomplish anything in their worldly enterprises, they must adapt their plans and conduct to circumstances, and act on principles that are rational and consistent. They would as soon think of sending a load of freight from Boston to Salem over the old Saugus Road, as of making the law of precedence their guide, irrespective of circumstances. How would they ridicule the merchant, who should resolve, whatever the state of the market, never to change his price; or the farmer, who because his cattle had been stabled during the whole winter, should maintain that it would be disastrous to leave them out in spring and summer. But there are many, who, the very moment they begin to reason or act on religious subjects, violate all these common sense principles; as if, in the kingdom of Christ, they were literally to become "fools," for his sake. There are men among us professing the purest orthodoxy, who are shocked to learn, that in a season of revival, peculiar measures are adopted,—measures which at other periods would, of course, never occur as proper or desirable, because not demanded by circumstances. They seem to think that any deviation from established customs, whatever the state of feeling or the exigencies of the case, as sacrilege; and contemptuously term all extra and uncommon procedures, however simple and well fitted to their end, revival "machinery." Such sentiments and language, among opposers to true religion, do not affect us with surprise; for the emissaries of Satan are expected to "rage, and imagine a vain thing;" when God's people are awake and sinners are repenting. But when enlightened Christians, and Christian ministers, join in the cry, and "enter their solemn protest" against such measures, our attention is aroused. We are excited to ask, in the first place, to what do they refer? and secondly, is there any good reason for this opprobrious epithet and solemn protest?

The New England Puritan, in the article to which we referred last week, speaking of the labors of Mr. Knapp, says; "But the operations after the sermons are more objectionable than anything in the sermons themselves." And to give authority to this opinion, it sketches what we declare to be a perfect caricature of the scenes usually presented at the time designated. They talk about the congregation being "put into a rambling state" and "some fifteen minutes of confusion." When all were seated, they say, "Mr. Knapp came down from the pulpit, and walked the aisles, exhorting the women and children to the congregation; to speak and instruct the congregation; and some women and boys arose, each uttering a few sentences inaudible to the assembly, while Mr. Knapp held his ear near by, and reported the substance of what they said after them. While this exercise was in progress, we retired. This we

found afterwards to be his usual course of proceeding."

Now we do not say that there is no truth in this representation. It may all be true, and yet convey a very erroneous impression. A caricature must of course have traces of resemblance; indeed these are essential to the false impression it is intended to make. It is true, that Mr. K. invites forward inquirers after his sermon. It is true, that this requires a changing of seats and occupies time. It is true that among inquirers there are women and children; but the implication here is, that there are none others, or if so, none who are publicly recognized,—or accustomed to speak. We have remained on several occasions after the sermon, and in every instance have seen an unusual proportion of men, embracing the young, the middle-aged, and the aged; and although it may be a common thing, we have never, but in one solitary instance, heard a female speak, on one of these occasions.

The Puritan expected that "prayer or some appropriate instruction would commence;" but he probably did not know that inquiry meetings were held every morning, and appropriate instruction constantly given in these; and that after he left the very meeting he attempted to describe, a considerable time was allotted to special prayer for the assembled inquirers. The last time we remained to witness "the operations which follow the sermon," Mr. K. remarked, as is his custom, that those who came forward, while they were waiting, by this decided step, confirm their resolutions to seek the Lord, would be made special objects of united prayer. When they had become seated, a quiet, solemn stillness pervaded the whole house. After a few appropriate words from Mr. K., some half-dozen men rose, one after the other, and made some of the most thrilling statements and appeals that we have ever heard. One gentleman said that from his youth he had been an avowed skeptic, that he had passed through the most imminent perils by sea and by land, had sought happiness everywhere, and in everything, but had always been conscious of an aching void within. He described scenes of his youthful history in Boston, and his subsequent history on the coast of Chili, the islands of the sea, and the waves of the deep; and seemed overwhelmed with a sense of God's goodness in preserving his life, and bringing him under the influences he felt at the present time. "I feel," said he, "that there is the Holy Spirit, and it is filling this 'aching void' within me. I came here yesterday, and God met me; and I come to-day, bringing my wife and boy, whom you see here with me, and for whom I ask your prayers, as well as for myself." Another strong, full-blooded man arose, and with tears streaming down his cheeks, said he had no idea of entering those seats when he came into meeting. He had felt a great dislike to Mr. K., and had ridiculed his preaching at home and abroad. Though he had heard the gospel from his youth, though he had been blessed with pious relatives, and had that very morning witnessed the baptism of a brother and sister, he had always withstood conviction. Some very strong expressions used by Mr. K., in his sermon that afternoon, affected him singularly and deeply. Still his heart rose in rebellion, until the invitation was given to inquirers to come forward. His brother asked him to accompany others to the middle aisle, but he answered positively "no." Presently after, his sister spoke to him so earnestly, and yet so tenderly and kindly, that he could not resist. "Yes," said he, "I'll go. And brethren," he added, "will you—can you pray for such a sinner as I am?"

Other cases no less interesting we would describe, were it not for extending this article to an improper length. The meeting closed with fervent, melting prayer, by the pastor of the church, a lay brother and Br. Knapp. Now Br. K., has learned from the experience of ten years in revivals, that such "machinery" as this, God blesses abundantly to the conviction and conversion of sinners. Here men are left to speak for themselves;—to testify, uninstructed, to their own convictions and determinations. The arts of pulpit oratory, even the violations of good taste there, which the Puritan declares to be the secret of Mr. K.'s power, are not employed here. It is mind, as we find it, in all its simplicity and truthfulness, coming into contact with its kindred mind, and producing results, which self-styled Puritans may deprecate and deplore, but which angels in heaven regard with supreme delight. The Puritan closes his article by saying, "Against such machinery, so productive of wholesale delusion, so destructive to the modesty becoming women and children, and so calculated to lead all impressionable men to the conclusion that religion is promoted by trick and artifice, we feel bound to enter our solemn protest."

Have we one solitary reader, who from such protesting does not turn, grieved and disgusted, away? repeating the inspired words, "O my soul, come not thou into their secret; and their assembly mine honor be not thou united!"

### Jamaica.

A deep and growing interest is felt by the American people in the recent history and present aspect of affairs, on this important island. The spirit of inquiry is awake, and we perceive that one leading religious journal of the country (the N. Y. Evangelist) has a regular correspondent on the island, whose weekly contributions do indeed add much to the value of the paper. It is our privilege, this week, to present a communication with reference to Jamaica, from one who has mingled, and felt a deep personal interest in the scenes of which he writes. Much curiosity exists in the religious public, to learn something more about the "Leader-ship system" of whose evils we have been frequently apprized, but whose characteristics have not, as we have seen, been fairly delineated. Intelligence on this point we anticipate receiving soon from Br. W., and conveying to our readers through the columns of the Reflector.

For the Christian Reflector.

DEAR BROTHER,—Though some time has elapsed since I returned to my native land, from a residence of two years in Jamaica, yet I have not given through the press an account of the situation of affairs in that island. Several things have prevented, though perhaps it is not necessary for me to mention them here.

From a solemn conviction of duty, we have farwell to our friends, and sailed from N. Y., January 10, 1840, and arrived at Kingston, Jan. 25. In a few weeks we found a station where we thought we might be useful in instructing the people and in preaching to them

the gospel of the kingdom. We entered upon our work with pleasure, though we had trials to endure, and difficulties and hardships to encounter, of which people in this land know nothing. We were in a land of strangers where the expense of living was enormous—destitute of funds—yet without any Missionary Society, or any Association pledged for our support or even assistance.

We were far from any missionary brother, surrounded by a people with so different a dialect from ours, that we could not converse with them intelligently without an interpreter. But thus situated, we found no reason to despond. For our expatriation from the home of our childhood had been free and voluntary. The ties of consanguinity were dear to us, yet we trusted that we loved Christ more, and we were therefore willing to go where he bled, and labor where he directed, and endure any privation, if by so doing we might be instrumental of bringing souls to him. We cast ourselves upon God and he sustained us, and poured into our souls abundant consolation. And never did we regret the course we had taken, or once desire to return to our native land. And though the providence of God after two years seemed to indicate to us the necessity of our return for a time, and though our friends believe, considering all the circumstances, that it was our duty to return, yet we gladly would we again take up our abode with that dear people, and live and die for their eternal interests, if we could be furnished with pecuniary means.

We found the people among whom we commenced our labors, greatly debased by the demoralizing influence of their former servitude, yet they were kind and affectionate, and evinced a desire to be elevated in the scale of beings. They were now not "goods and chattels," but members in common of the body politic—and though they had many objections to the way of salvation through a crucified Saviour, they were much more ready to receive the truth, than most in a Christian land.

My main difficulty at the first was, to learn their idiom of expression so as to preach the truth to their comprehension. This required considerable time, though they understood me at the first, much better than I did them. Many of the people are natives of Africa, and have never had an opportunity of learning the English language—for very few, in the days of slavery, excepting some house servants, ever heard a white man speak, other than to give orders for work or for a whipping. And the natives of Jamaica have had no better opportunity to learn, but constantly mixing with the Africans, they together, have formed a dialect widely different from the English.

After I had been some time, and supposed they understood my illustrations of scripture truth, I one day endeavored to show them the necessity of an atonement, and that no one who had ever sinned could be pardoned but through the merits of Christ; even if when they had committed but one sin, they should ever after live holy lives. I told them, that if they should go to the store on Monday morning, and buy £5 worth of goods on credit, and every subsequent morning should go and buy the same amount of goods, and pay the cash for them, the amount they paid would not cancel the charge on the book for the first goods. I have not given my words to them, but simply my ideas. On Monday morning, to my great astonishment, the overseers on the two estates nearest me, sent messages to know what I told the people the preceding day, for said they, the people refuse to work, alleging that you told them they must not work on Monday, but go and buy £5 worth of goods at the store.

Several of the English missionaries who had been laboring there some six years, from not adapting their preaching to the dialect of the people, were oftentimes greatly misunderstood. During our sojourn in the island, the Lord, we trust, blessed our labors to the good of many. I had the happiness of baptizing 186. Perhaps, if I should give the questions and answers at the examination of some, it may be interesting.

The first which I will give was a young woman, perhaps twenty or more.

Ques. Tell us how you feel in your heart?  
Ans. Me heart feel much changed since me take up the work.

But do not think you are any better for being set off by the leader. This I suppose is what you mean by taking up the work? Did you ever feel that you were a lost sinner?

Yes, me have very wicked heart.

How do you do when you find you have a wicked heart?

Me pray God give Holy Spirit change me heart.

Do you feel that the Holy Spirit has changed your heart?

Yes me feel it.

Then you have no wicked heart now?

Yes me heart very wicked.

How then is your heart changed, if it is wicked now?

Me sometimes love God very much—me pray God keep me when me feel de wicked. If God no keep me, me don't know what wicked me do.

You say you love God. What makes you love God?

De Holy Spirit make me love God, cause God good.

Where do you think you shall go when you die?

Me go to hell if me no trust and believe in Christ.

Now suppose you always do good work, and love your brother and sister, and do not trust to Christ, where will you go when you die?

Me go to hell.

But how will God send you to hell if you all the time do good work and never do any thing bad?

Me wicked heart carry me to hell.

If God should let you go to hell, what do you think you should do there?

Me pray God keep me from de wicked sin.

What makes you want to go to heaven? Heaven good place. No wicked there. What makes you want to be baptized? Christ baptized, and he de pattern.

If you die before you are baptized, will Christ admit you to heaven?

If me trust and believe, me go to heaven.

If the minister baptize you, and you do good work and feel sorry you sin, will you not go to heaven when you die, if you do not trust to Christ?

Me no go to heaven any way but trust Christ.

The other person whose examination I will give, was apparently fifty years old, and was educated a Mohammedan in Africa.

What can you tell us about loving God?

Me love God very much. Me love pray to God.

\* The leadership system is a soul-destroying one, though I will not go into a detail here.

Did you always pray to God?

Yes.

If you always prayed to God, how is your heart changed as the bible tells us?

Way in other country, me wash me hands and feet, and pray God when sun rise and when sun set, but pray in Africa no like pray in Jamaica.

What is the difference between the religion of Africa, and the religion of Jamaica?

Africa religion tell no notten about Jesus Christ. Jamaica religion make me love Jesus, cause he love me first.

Well, many think they love the Saviour and do not, but deceive themselves, now is it not so with you?

Me know me trust and believe in Christ. Me no love him in Congo.

What evidence have you that you love the Saviour now?

De Holy Spirit make me new, then me know all bout Jesus.

If you obey Christ, he will save you because you are so good, will he not?

Me no good. Christ good. He live in me, so me good.

I might give other examinations equally interesting, but perhaps these may suffice to awaken an interest for that dear people.

Let us praise God for what he has done. He brought about this glorious emancipation, that has removed the bolts and bars which shut out the truth. Nothing now is wanting to complete the scene, but faithful, devoted missionaries to go, relying on God, to preach the gospel, establish schools, and instruct the ignorant.

Emancipation has lit up joy and gladness among all parties, ages and sexes, and paved the way for future prosperity. True, there has been a falling off of the exports for two years past, and a great commercial distress. And why? An unprecedented drought has desolated the fairest portion of the island. And more than 25,000 laborers have been withdrawn from the estates. The men laboring on their own provision ground, the women attending to their domestic concerns, and the children being sent to school.

The importers have also overstocked themselves with goods, while the war on the continent shut up some of their markets, and the British manufacturers monopolized the rest.

I was so circumstanced as to become acquainted with most of the prominent men of business, being near the centre of the island, and near where the most important court was held every quarter.

When any gentleman came to that court, he being near me, wished to be introduced, to inquire about our affairs in the U. S. And many were induced to see the eccentric and novel person who had formed a total abstinence church, so I had the means of ascertaining the views and feelings of gentlemen from all parts of the island, and to know the state of their affairs. And I never found one that did not rejoice in the good work of freedom and equal rights.

Said they, "In the days of slavery, we had much trouble with the laborers, but not so now. We then lived in constant fear and alarm, and always before we retired at night, placed a gun, brace of pistols and a sword, by our bed-side, but now having no use for them, we have laid them away."

A great part of the standing army has been withdrawn.

The colored people have obtained that for which they have so long labored and prayed, and they wish for nothing more. They are now at peace.

The island is paying off her immense debt which she contracted in the days of slavery.

Civil improvements are every where being made. The forest is falling before the axe of the freeman, and the whole aspect of the island is changed.

What a contrast between their present and former state. Formerly these poor laborers were "goods and chattels"—marketable commodities. Now they are immortal beings, free men, and are to be regarded as the heirs of the kingdom of God. Formerly their minds were dark as Egypt's night. Now the meridian splendor of the Sun of Righteousness dispels their gloom. Formerly every evil work stalked abroad in the land unblushing. Now vice and crime hide themselves in shame, and sink away in oblivion. Formerly insurrection and tumult, riot and disorder confused at noon-tide, and dark forebodings startled the mid-night slumbers. Now peace and concord and reciprocal affection while away the day, and calm to sweet repose the night. Formerly, instruments of death glittered in every sun-beam. Now they are left to corrode in forgetfulness. Formerly trembling got hold of the people, and fear made all their bones to shake. Now confidence and happiness reign dominant.

But why these sudden transformations, these mighty changes in Jamaica? How has she risen from the degradation which so long crippled her energies and deluded her sons and daughters? What magic wand has waved over her destinies? What has stayed the pestilence which was destroying her moral and political constitution? Freedom, FREEDOM, FREEDOM has done it.

But if such benign influences are felt under a monarchical government, by breaking the yoke of oppression, what blessings, by a parity of reasoning, might we not expect in republican America, if the down-trodden slave should be LET GO FREE. Let the principle sound by our venerable forefathers, ALL MEN ARE BORN FREE AND EQUAL, be recognized, and our capital would no more resound with outlaws and curses. Nor would grave politicians waste their time and the property of their constituents in revile and calumny. The Southern portion of our beloved country, now seathed as with the thunderbolts of heaven, would marshal up her sickening energies, and vie with her happiest sister states. Our Northern farmers would no longer be robbed of millions, gathered by industry and enterprise, to pamper and feed the indolent task-masters. Our treasury would not be exhausted, nor our army be melting away in Florida's everglades, in hunting a few dozen patriotic Indians. Our star-spangled banner would no more flush up crimson, or furl herself in shame, when surrounded by the citizens of non-republican Europe. Our church would then throw off an incubus which is and has been paralyzing all her efforts to evangelize the world. Then could she silence the taunts of gain-sayers, and put to flight the musing hosts of infidels and skeptics. Then, nor till then, could she rid herself of the heaven-daring traffic, "in slaves and the souls of men."

Platton, Me. March 7, 1842. J. WESTON.

### Counsels to Christians.

We make one more extract from this little volume. The following excellent suggestions are made under the head of "Cautions."

Avoid producing the impression upon the mind of the sinner, that his present condition is his misfortune, rather than his guilt. This is often done by injudicious expressions of pity. While you approach him with all the tenderness of a heart tremblingly alive to his situation, yet maintain the honor of God. The lost and ruined condition of the sinner, is the result of his willful and determined rebellion against his Maker. Show him that God's justice would shine with unclouded splendor in his eternal punishment. He has deliberately and wilfully transgressed God's holy law, rejected every offer of mercy, and obstinately resisted the Holy Ghost. If he goes down to eternal death, it will be of his own free will and deliberate choice. Sinners are disposed to throw the blame of their situation upon God, while he declares, with emphasis, that "they have destroyed themselves." Be exceedingly cautious, then, to use no expression, either in your conversation or your prayers, which may leave the impression upon his mind that he is excusable for remaining in impenitence. Let every thing be calculated to justify God, and condemn the sinner—to show him that God, is right, and he is wrong—for this is the solemn truth.

Do not think you have accomplished your object by engaging in general and vague conversation about the importance of religion, &c. There are many of this nature, concerning which the sinner will agree with you; and you may leave him, after an hour's conversation of this kind, with the self-complacent feeling that he is "not far from the kingdom of Heaven." Especially avoid any common-place remarks just as you are about to leave him, after a serious attempt to reach his conscience. Every such thing tends to the serious impression, "Then cometh the enemy, and catcheth away that which was sown."

Be very cautious in speaking to others about the conversation you have had with individuals. Never do it unless you are good and can plainly be accomplished by it. Do not mention it before unconverted persons, or in the presence of professors of religion, who manifest little interest in the conversion of sinners. "Your good will be evil spoken of." Rom. 14: 16. Do not speak of it for the gratification of idle curiosity, or gossiping egotism, or in an irrelevant manner. And if you converse about it with your praying brethren, for the purpose of mutual encouragement, and for asking the aid of their prayers, it is generally advisable to conceal the name of the individual.

Be exceedingly cautious that nothing in your own conduct may tend to neutralize the effect of your conversation. "Nothing strikes such a deadly chill over the minds of those who are beginning to feel the realities of eternity, as a light, worldly, or irreligious deportment in professors of religion, and especially those who at other times have used great apparent earnestness in urging them to flee from the wrath to come." The author can testify to the truth of this remark, from painful experience, which had well nigh cost him his soul. This is one of the most fearful weapons which Satan wields in his assaults on the awakened sinner, to destroy his confidence in the reality of experimental religion. If the sinner who is laboring to convert, witnesses in your own conduct the exhibition of selfishness, vanity, pride, censoriousness, frivolity, artfulness, bitterness, envy, jealousy, or any other of the "works of the flesh," your most earnest professions can never convince him of your sincerity; and if he does not settle down upon the belief that heart religion is all a delusion, he will certainly come to the conclusion that you do not possess it; and thus your influence with him will be lost.

\* Hints to Christians, p. 53.

### Laconic Sermons on Revivals.

No. 2.

Beware, lest that come upon you, which is spoken of in the prophets; "Beware, ye despisers, and wonder, and perish: for I will work a work in you, a work which ye shall not believe, though a man declare it unto you." Jer. 18: 16.

Were it not for the ancient records in the holy Scriptures, the aversion to religion which is discoverable in the present day would appear more like a new thing. This opposition began at the fall of man, and was apparent in the spirit of the old serpent, who envied the happiness which he saw in the garden of Eden. This spirit soon discovered itself in the conduct of Cain, who hated his brother Abel, and slew him. And therefore slew he him? The Scripture informs us, "Because his own works were evil, and his brother's righteous. The same enmity of the natural heart is always more rampant in revivals of genuine religion, and is not therefore to be wondered at in our own times.

Those who assert that revivals of religion are the work of mere excitement of the passions of credulous women and children and men of nervous temperament, understand neither what they say nor whereof they affirm. They cannot have examined the New Testament with a candid mind, or they would have believed that the apostle Paul, who was himself a man of firm and logical mind, would have become a zealous preacher of a gospel which the Holy Ghost accompanied by revivals of religion effected under his own divine agency; the power of the Spirit of God. The text is a part of the sermon, which Paul preached in Antioch to a synagogue of Jews. He warned them to beware of that unbelief the cherishing of which would be visited by the divine displeasure. Some of the Jews believed from his discourses to them afterwards, but the great majority of them rejected his testimony. Many of the Gentiles believed and attended his ministry with gladness. This revival of religion among the Gentiles at Antioch excited the envy of the Jews, and they raised a persecution against Paul and Barnabas who was with him, and expelled them out of their coats. What a remarkable similarity is here manifest between the unbelieving Jews and a small portion of the community of our own city, who commenced a like persecution. We say commenced, because they were soon made ashamed of their unwise conduct by the civil and enlightened citizens who constitute a grand proportion of our happy city.

Whoever will examine the New Testament with an impartial mind, will discover plenary evidence that revivals of religion have always been produced by the energy and grace of the Holy Spirit. It was the promise of our Saviour in his last discourse to his disciples previous to his death, that he would send them another Comforter, the Holy Ghost, who should convince the world of sin, righteousness and judgment. Of sin, said he, because they did not believe on me. Here the great sin of infidelity is placed by Jesus himself in a prominent point of view. As it is the chief cause of all the iniquity committed under the Gospel, it is presented as the guilt against which the principal labors of his ministers are to be directed. Were it not for this unbelief in the hearts of men, the number of the despisers of religion would be greatly diminished. The Scripture solemnly warns such persons in this language, "Be ye not mockers, lest your bands be made strong." It is the fearful consequence of a contempt of the gospel, that the bands of the sinner will be made strong. He will find, as he continues of this temper of mind, that his hardness and impenitence will increase. How kind then is the warning, that we make not the things of God and reli-

gion those which we despise, and reject from our careful attention. Jesus said to his disciples, when he sent them forth to preach his gospel, "he that despiseth you despiseth me, and he that despiseth me despiseth him that sent me. And into whatsoever city or house ye shall enter, and they receive you not, when ye depart out of that house or city, shake off the dust of your feet against them. Verily I say unto you, it shall be more tolerable for Sodom and Gomorrah in the day of judgment than for that city." What an awful citation is here made by Jesus Christ to the day when he shall judge the world, presiding as the judge of the living and the dead. Let those who make the fearful threatenings of the gospel against the impenitent the subjects of their sport and merriment, carefully examine the New Testament before they meet in eternity the God against whom they blaspheme.

Homo.

### The Sandwich Islands.

We find in the New York Evangelist, a letter from Honolulu, Oahu, Sandwich Islands, fraught with pure and noble sentiments on the subject of slavery, which are fearlessly expressed, and yet in language unexceptionable and kind. The letter is accompanied with an official record of the formation of an anti-slavery society at that place, including its constitution, and the names of its officers and members. Its officers are Dr. THOMAS LARSON, President, Rev. J. S. GREEN, 1st Vice President, Rev. T. COAL, 2d Vice President, Rev. L. ANDREWS, Rec. Secretary, Mr. S. N. CASTLE, Cor. Secretary. We wish our readers to know what are the feelings of our Missionaries, when from the distant places of the earth, freed from the local prejudices and motives of self-interest to which we are subject here, they look back upon the land of their nativity, and contemplate this evil, over which thousands in America are so quietly sleeping. This important movement, among pious and intelligent men, between whom and ourselves are reared impassable mountains, and rolls a mighty ocean, shows the intense and wide-spread interest felt throughout the earth, where man is civilized and free, on the subject of American slavery. It tells a story to which no American can shut his ears, and not be recreant to himself, his country and his God—a story which the whole world is learning to repeat, and will, ere long, compel us to hear, whether we like it or not. The first paragraph of the letter referred to above, is a statement of views on the subject of slavery itself. They write as follows,

"We believe the system of slavery to be one of great and almost unmitigated evil to all who come within its influence. We do not regard the evils flowing from the system as abuses incidental to it, but as a part of the system itself, and the legitimate and inevitable consequence of its existence.

This system is almost as wide spread as the earth itself, and calls loudly for the efforts of philanthropists in its entire abolition. Such efforts, in various forms, are to some extent being put forth. And we feel that it is proper for all to take ground upon this great moral question. We are citizens of the world, and as such, clothed with high responsibilities to our fellow-men. God has made it our duty and privilege to seek the happiness of every human being. This is the great object at which every benevolent man and institution aims, and with these views, we have felt it to be our duty to bear testimony against slavery, and we know of no more unexceptionable method of accomplishing this object, than by subscribing a preamble and constitution expressive of our views upon this subject."

With regard to the anti-slavery enterprise, they say,

"We believe it to be one of the great benevolent enterprises of the age, and that in common with the Bible, Trade, Missionary, Temperance, and every other kindred institution, aiming at the temporal and eternal happiness of man, it must be crowned with success, before the single object at which all ultimately aim can be attained."

They then consider the question, which they rightly suppose may be asked, "What good can result from an anti-slavery organization at the Sandwich Islands?" And they give, among others, the following reasons for taking such a step, which all must admit are good and conclusive.

"By taking this stand, we put it out of the power of any one, to plead our silence upon the subject of slavery as a tacit approval of it. We do not suppose that it would have been the general opinion, that we favored the institution, even had we not taken any order upon the subject—but at a period when some good and honest men, as we have reason to believe, contend for its scriptural sanction, we cannot tell what use might be made of our entire silence.

Again, it will encourage and strengthen those who are laboring for the abolition of slavery, to know that they have our sympathy and prayers.

Should it be said by any, that our number is so small, and our location so isolated and distant from all the fields of action, that in this respect our influence will not be felt, we would answer, in the language of Scripture, "A man sharpeneth the countenance of his friend," and general experience tends to establish the justice of the remark.

It accords with our estimation as social beings. If a man is engaged in the accomplishment of an object, he is encouraged to know that others sympathize with and wish him success.

There is probably not an individual, laboring for the salvation of the heathen, who does not feel strengthened by knowing that he has the sympathy of Christians in his efforts to do good, and their prayers for his success, although they may be thousands of miles distant from the scene of his labors. In our opinion there is no man of integrity of character, however humble his station, but may do good in a benevolent cause to which he may lend his influence."

In a subsequent paragraph, they speak of slave-holders, and say, "Our prayer for them is that they may remember the poor, dead, justly, and love mercy, that the blessing of many that are ready to perish, may come upon them."

Of those whose views do not coincide with their own, they say,

"We do not condemn them; but for ourselves we do not understand why the common practice of operating by societies, or in bodies, or why combined action will not be proportionally more efficient than individual effort in this, as in other cases. We felt it to be our duty to bear testimony against slavery, and know of no better way than the one which we have chosen. If there is a more excellent way, we rejoice in it; and as we sincerely desire to know the truth, and to hold ourselves open to conviction, we shall, if convinced of its superior excellence, be

happy to embrace it. Our prayer is for wisdom from on high, to lead us to act judiciously and wisely in this as in all other cases. We feel that we cannot be absolved from our most solemn obligations to reform evil; but whilst we would faithfully rebuke sin, and not suffer it upon our neighbor, we should endeavor to do it kindly and in the spirit of love. We would deprecate any unnecessary asperity or harshness of language, remembering that the pen of inspiration has declared that "he that winneth souls is wise;" and "knowing the terrors of the Lord we will be merciful men;" and we believe that to win and to persuade is better adapted to secure the accomplishment of an object, in ordinary cases, than an opposite course.



## The Doctrine of Election.

The writer has noticed some remarks in the Puritan on this subject, in connection with the preaching of the Rev. Mr. Knapp.

The implication in these remarks is, that Mr. K. endeavors to keep out of view the doctrine referred to. He is not charged with teaching false doctrine, but much truth is said to be embodied in his discourses. The principle for which the Puritan contends is, that Election should be kept in much prominence, as lying at the foundation of the gospel. We presume the Puritan would define it to be the purpose of God to save a part of the human race; but there are many things in this purpose concerning which the editors cannot inform us. They cannot tell us what proportion of our race will obtain salvation in consequence of this election, whether it will be one out of a hundred, or ninety-nine out of the same number. On Thursday last, the writer heard Mr. K. preach an excellent sermon on the vain subtleties by which the impenitent endeavor to hide their guilt. In the course of this sermon, Mr. K. alluded to this text, in which our Saviour says, "No man can come to me except the Father who hath sent me draw him." Perhaps this is with the Puritan a favorite passage. Let the editors candidly listen to what Mr. K. said. "The impossibility to which the Saviour alluded does not imply any natural incapacity in the sinner to come to Christ, but a moral incapacity or disinclination. The necessity of divine influence was indispensable because without it the sinner never would believe in Christ." Is not election and divine sovereignty freely implied in Mr. K.'s remarks. The editors of the Puritan, while they preach election in their own way, ought to be good naturally willing that Mr. K. should preach the same doctrine in his own simple style. On a previous occasion the writer heard Mr. K. preach divine sovereignty in a valuable sermon on the duty of prayer. He enjoined it on Christians with much solemnity, that in their intercessions for the salvation of sinners, their great plea with God should be, in the name of Christ that he would do the work of saving sinners for his own glory. He judiciously alluded to the prayer of Joshua, who, when the Lord threatened to destroy Israel, presented to God his own glory as the motive to spare them, in these words, "What wilt thou do unto thy great name?" What event is there in which we may not see divine sovereignty? Is not sovereignty manifest in the creation of angels and men? We trace it in all the events of providence, in the wealth of one man and the poverty of another, in the feeble capacity of the soul, in the privileges enjoyed under the gospel and in the degradation of the idolatrous heathen.

Are the editors wise enough to give us all the reasons of this wonderful diversity? Would they dwell in their preaching with eloquence and power on election, we kindly caution them not to be above what is written. If Mr. K. is one of the small preachers of the day, the editors are requested to inquire whether his success may not be overruled to humble the pride of the unsuccessful preachers of abstruse metaphysics.

The writer has heard the preaching of Mr. K. in four places of public worship in this city, and he thinks these gentlemen may quiet their minds with the assurance that Mr. K. does not recommend sinners to do any thing in a way of merit and that he is neither an Arminian nor an Antinomian, nor a Free willer, and it is hoped they will excuse Mr. K.'s coarseness although it may be as repulsive as was the preaching of John the Baptist.

OBSERVER.

For the Christian Reflector.

## Revival in Nantucket.

Sir, as you are receiving revival intelligence from various sources, I have been thinking it would not be otherwise than gratifying to the friends of Zion to know that God, of his rich mercy is pouring out his Spirit upon this island of the sea. Before the commencement of the new year, the church seemed to be waking up to a sense of their duty to God, themselves, and their fellow-men; some sinners were awakened, backsliders were restored, and a few were rejoicing in the pardoning mercy of Christ; but all this seemed to be as a few drops before a more plentiful shower, a preparing of the way of the Lord. On the first Monday in January we assembled in the house of the Lord, for fasting and prayer, and our little band were truly with one accord in one place in prayer; the good Spirit was evidently with us, and that to bless, and at the close of the evening meeting more than 20 retired to the enquiry room, with the enquiry in their hearts and upon their lips, what must we do to be saved? After giving them appropriate counsel, we bowed together before God, and before we arose some were ready to exclaim, Bless the Lord, O my soul, for the work he has done. We continued our meetings every evening through the week, although I had no assistance but the brethren and sisters of the church; the work gradually increased, until sixty had indulged a hope in the Saviour, when for a week it remained stationary, and we began to fear that the cloud had passed over; our joy was turned into mourning, and our songs to expressions of grief. Last Sabbath the church broke themselves to the throne of Grace, and most earnestly prayed that God would not leave them. Their faith became strong, and in the evening their hearts were made glad by beholding the great increase of enquirers, since which time the revival has opened a new aspect, and Christ has been riding forth from conquering upon conquer. We have already added 27 by baptism, and have more than 20 candidates that will soon follow. Yours truly, DANIEL WOOD.

For the Christian Reflector.

DEAR BROTHER—The Lord is blessing the people of my charge with the outpourings of his Spirit. A goodly number of souls have been hopelessly converted to God, and many others are anxiously enquiring what they must do to be saved. Last Sabbath I baptized eight willing followers of Jesus, and a number more are waiting an opportunity to obey the Lord in this solemn ordinance.

Some months since I had the pleasure of attending a protracted meeting in Tynningham in connection with Br. Higby, where we witnessed a rich harvest of souls.

Nearly forty have given evidence of a change of heart, among whom were found the confirmed infidel and sceptic. The work has been gently progressing during the winter. A number of the above converts have already been baptized by their beloved pastor, Br. Bush.

There has also been a pleasing work of

grace in Pittsfield. Br. Smith has held a protracted meeting there. Many have indulged hopes, five of whom we learn he baptized before he left. Affectionately Yours,

JOHN ALDEN, JR.

North Adams, Mass.

## Revival in Baltimore.

At the conclusion of the services, one day last week, in Dr. Jenks' Church, a private letter to a gentleman of this city was read, from a citizen of Baltimore who was converted two years ago under the preaching of Bro. Knapp. We were so much interested in its contents, that we resolved at once to secure a copy, and present extracts from it to the readers of the Reflector. The following portions of it were kindly furnished us, by the recipient. The letter is dated March 22, 1842.

A most glorious work is going on in the Methodist churches—Eutaw St. Fayette St. William St. Milk St. and Monument St. At the latter there is such a rush of inquirers that they have anxious seats in the gallery and in the body of the church, and in the lecture room, at all one and the same time. A great conversion took place at Monument St. Church on Sabbath morning week. The person was an old salt—Capt. L., our harbor master. I knew him well, and a desperate sinner he has been—a most awfully profane swearer. He is now, by the grace of God, a host; he wields an immense influence over a certain class. About a year since, he joined the Temperance Society. He used to drink as high as 100 glasses per day—but would not recognize the hand of God in this or any other matter touching his moral improvement—taking all the glory to himself. On the morning mentioned, he went to church, expecting to hear a favorite preacher, but was disappointed and wanted to go out, but could not do so decently. When the sermon was over, a very plain one, was half through, he began to feel a deep sense of sin. The sermon being over, the person whom he went to hear preach, noticing much feeling throughout the house, invited the anxious to come forward. The Capt. was the first one to start. When about half way to the altar he swayed, and fell on his face in the language of the poor p. b. l. c. "God be merciful." &c. The scene I am told was overwhelming, some 30 or 40 persons went up to be prayed for. He has been actively engaged in the good work ever since.

The Congressional Temp. Soc. held a meeting in Washington last week. The Capt. spoke. He told them to give the pledge, and get religion, and God would sign the good currency. By common consent the meeting was adjourned. Knapp. Tell him I shall never come to be thankful to him as the instrument in God's hand of converting my poor soul. Tell him he has my prayers—tell him my mother, sister, brother and cousin, are now with me on the Lord's side, praising him for his mercy and goodness.

The present week is the last of Mr. Knapp's labors in Boston. He is preaching each afternoon and evening at Bowdoin Square Church, having concluded his labors at Green St. Church (Rev. Dr. Jenks'). He is now where, two months ago, mobs honored him with their shouts, and the police with their assistance. How complete the triumph which God has given him over his enemies. Scarce a breath of malice now is vented against him. The dogs have ceased to bark—those in black clothing utter faint notes of disapprobation—the freedom of the pulpit is maintained, the independence of the churches is preserved, and what is more than all beside, a multitude of precious souls have been converted to God. Br. Knapp will leave Boston with the prayers and best wishes of hundreds who at his coming neither knew his name nor cared for his reputation. The blessing of thousands that were ready to perish comes upon him.

## Baptisms.

The ordinance of baptism was again administered in most of the Baptist churches in this city and its vicinity, last Sabbath. At the First Church, where it was our pleasure to witness the ceremony, we recognized among the candidates the man to whom we have referred in our leading editorial, as having confessed his former skepticism and present convictions of the power and presence of the Holy Ghost. As he stepped forward to take his baptism by the hand, "Can it be," said Bro. N., "that you, who have passed so much of your life far, away from home and friends, and farther still from God, can be that you are here, in the place of your nativity, among those who love you, and more than all, acceptors of the blessed Saviour?" All, except only, before his baptism, this man attended with the infidels of this city, at their usual place of resort, and it was in that place that the Holy Spirit searched him out, and he began to tremble. His convictions increased until they led him to the house of God, to the throne of grace, to the Saviour of sinners, and finally to this public profession of his faith in Christ.

The case of a young German, baptized on this occasion, who as yet but imperfectly speaks the English language, was peculiarly interesting, especially as illustrating the force of truth with reference to the ordinance he was now receiving. While attending the meetings at this church, he was brought to the indulgence of hope; but he said to the pastor, that he felt it his duty to go among his own people, a Lutheran congregation at the south part of the city, and was told in reply to follow his personal convictions, and go where he would be most happy and useful. He accordingly left the Baptist meeting. But after some days he returned, saying, "I feel bad. I want to follow the Saviour." Thus, with no teachings but those of the word and the Spirit, was this interesting son of another land and language, led into the path of duty.

But in none of the candidates perhaps, was a deeper interest felt, than in an extensive stage protracted of this city, with whose open countenance and many form, all the citizens of Boston, and thousands in the county, have been long familiar. A few Sabbaths since, he looked down from the gallery and witnessed the baptism of his wife. A direct allusion was then made to him by the Pastor, which with the scene itself, sent conviction to his heart; and though constantly mingling with the enemies and contemners of religion, he has sought its hopes and comforts with success. A thrill of delightful feeling ran through hundreds of hearts, as Bro. N., having taken his hand, pronounced his name, the number and street of his office, and the significant declaration, "every body knows him." "Yes, and I may add, God knows him."

Who are the Christians that do not sympathize with us, in the joy and gratitude inspired by events like these? But we remember

that thousands of our readers abroad are mingling in similar scenes, and experiencing like tokens of favor from on high.

Fly abroad, thou mighty gospel!

Win and conquer—never cease!

THE BAPTISM OF REV. MR. RUSSELL.

—Since the event, this conscientious gentleman has virtually disclaimed Baptist sentiments, and this from his pulpit. It seems he wished to be baptized to satisfy the consciences of a portion of his congregation, who, professing to be of the Saviour, were resolved to follow him. But he was careful to conceal this fact from Bro. Knapp. He went to him, as we understand, on Saturday and with great apparent sincerity, said he had for some time felt it his duty to be baptized by a regular minister of the Baptist denomination. He would be glad to go forward in the ordinance that very evening, and he had conversed with one of his deacons who desired to accompany him. The idea that an educated Christian minister, and his intelligent deacon, should believe in the propriety of such an absurdity as re-baptism, never once entered the mind of Bro. K. He supposed, of course, they had renounced sprinkling, as baptism, and were consequently desirous to obey the gospel rule. And being already ready to every good word and work, Bro. K. consented to their proposal without hesitation. We presume the deacon is a Baptist, so far as this ordinance is concerned, but what the minister is it would require a new coined word, perhaps to say.

The Christian Watchman informs the public that the revival in this city is going on in a "quiet and pleasant manner." This means that the consciences of the people are being awakened, and that the work is going on in a quiet and more private way than is practised by himself. It is recollected that some nine or ten years since, when a protracted meeting was held in Federal St. Baptist meeting-house, Rev. Mr. Winslow of this city having preached, that the Pastor of the church, the Rev. Mr. Malcom, requested that those hearers who felt their need of religion, and desired to be prayed for would stand up. A number did so, while the assembly generally kept their seats. It is not however remembered that the Pastor was censured in the public papers, or made the subject of general remark on that account.

HARD NAMES.—Mr. Pierpont understands human nature. At least he knows what sort of language is most likely to convince and persuade. He commenced one of his most eloquent speeches, at the recent session of the Maine Temperance Convention, in the following admirable manner. Said he, "It is not my intention to call hard names. It is unprofitable business. Our object is to lead men to sobriety; to call them away from the means of intoxication. Calling hard names has no tendency to either one or the other. It neither enlightens the understanding, nor improves the heart. It irritates, but it does not make serious. We would not call a man a murderer; still, if by the plain exhibition of truth we drive the conviction into his heart that he does that which is as bad as murder, the fault is not in us."

## Contents of the Christian Review.

ART. I.—Remarks on the Book of Daniel. This article is quite elaborate; and, if we mistake not, calculated to attract the attention of Biblical scholars. It contains a full and complete, down to the last number of the "Second Advent of Christ," the Book of Daniel and the Revelation of John have had no lack of interpreters and commentators. But it is nevertheless true, that no parts of the Bible have been explained so little to the satisfaction of candid and inquiring minds, as the prophetic portions of these two books. Some, to sustain a favorite theory, have committed gross violations of the laws of exegesis; contradicting, in one place, their own interpretations in another. Others have distorted history, and created the Scriptures to give plausibility to a fancied coincidence between prophecy and its supposed historical fulfillment. Many a commentary has only served to throw a thicker and more impenetrable darkness over the text, abounding in mysteries quite as inexplicable as the prophecies they profess to elucidate. And the writer of this article seems to be passing through a land, with whose paths, bearings, and localities, he is quite familiar. He has evidently studied the subject long and thoroughly; and, although we cannot say that all of his interpretations are correct, or at least, that they are all capable of demonstration, yet it is not too much to assert, that no article on this subject has recently, if ever, appeared on this side of the Atlantic, of equal importance with this. If the ground which the author takes be tenable, there has been a pitiable waste, both of brains and stationery, by those who have written commentaries on the prophetic parts of Daniel. Many of the millennial theories must be exploded like bubbles, as they are; many prophecies of the sudden downfall of the Pope, and the overthrow of the Roman Church, at a specified time, and the speedy close of the present dispensation, must find their support elsewhere than in the writings of this prophet, or be discarded as fanciful hypotheses—baseless visions of dreaming, fanciful critics.

After noticing the controversy respecting the genuineness of the general part of the book, he proceeds to the consideration of the four kingdoms, represented by the vision of the prophet; especially the fourth. Contrary to the opinion of most interpreters, both ancient and modern, he does not regard this last as being either Pagan or Christian Rome; and furnishes an epitome of the history of the nations of the East, for 2000 years B. C. to show the reasonableness of his own theory. The four kingdoms really designated by the vision, he supposes to be as follows:

1. The Babylonian, or Chaldean-Babylonian; 2. The Media-Perian; 3. That of Alexander; 4. That of the Greeks; his successors, especially the princes of the race of Seleucus and of Ptolemy, the son of Lagus.

The "ten horns" of the fourth beast, he supposes to be, not ten kingdoms, but ten kings, of the Dynasty founded by Seleucus I. Nicator, and extending to Demetrius I. "The little horn," mentioned in Dan. 7: 8; he regards as indicating Antiochus Epiphanes, that scourge and terror of the Jewish nation. The 2,300 days mentioned in Dan. 8: 14, as being the time of the continuation of the vision recorded in this chapter, or rather the continuation of the things indicated by the vision, he regards as lasting, not 2,300 days, but only 50 many literal days—or rather 2,300 times of morning and evening sacrifice, as the original text seems to imply, which would make the time only 1,150 days. Adopt this interpretation, and what will become of the theories of friend Miller—et omne id genus? This interpretation is sustained by an elaborate chronological argument; but truly it was unkind, not only to confine the time to literal days, but also to reduce their number one half!

The vision of the 70 weeks, in the ninth chapter, in some respects, is explained less to our satisfaction than other parts of the book. Some parts of the last three chapters are also interpreted in such a way as must cause a fluttering among the birds of the Miller school, for reasons similar to those in the case of the 2,300 days, mentioned above.

We hope the writer may be induced to pursue the subject still farther. Those who have ever listened to the lectures of Professor Chase, of Newton, will be able, we opine, to something more than conjecture as to the paternity of the article. The ground which the writer has taken, and his views in relation to the interpretation of Daniel, may be learned from his closing paragraph.

"Our task is ended. We did not undertake it hastily. We were, in some measure, aware of its difficulties and its perils. We saw the waves strewn with many a wreck. How could we be indifferent spectators? Or how could we assume the office of pilot, before examining carefully, these dangerous waters? And when we seemed to ourselves to have ascertained the true and safe course, amidst the concealed rocks and shoals, how could we refuse to point it out?"

"We take no pleasure in diffusing from good and devoted men, whether among the dead or among the living. We would treat them with courtesy and kindness; but we must be permitted to howl, with the profoundest reverence, to the majesty of divine truth, whenever it is discovered. How far we have succeeded in discovering it we submit to the candor and intelligence of our readers. They will of themselves perceive that if our views be correct, some theories which have obtained extensive favor, must fall; and others, if retained, must be supported by other evidence than any we have been able to produce. But that the book, at the same time, is full of interest, and presents some of the most important and striking predictions."

ART. II.—Recognition of friends in another world.

This article is by the editor, and in his usual clear, chaste, and flowing style. The topic is a pleasing and consolatory one, and treated here in a very satisfactory manner. There is danger in writing on this subject, lest the imagination be indulged too far; but the writer has been, generally, careful on this point, and his closing remarks are particularly apposite.

ART. III.—Monasticism.

Monasticism is here correctly represented, as not being peculiar to the followers of Christianity; having been practised long before the age of the Apostles. Its history, causes, and results, are successively and ably treated. We cannot forbear expressing a wish that the same vigorous pen, which has here traced the causes and evil results of monasticism, might also be employed in exposing another feature of Popery, which has been retained by too many Protestant churches—and which, if we mistake not, the same pen has labored somewhat to perpetuate.

ART. IV.—Missionary Memoirs. By the editor.

A theme not yet exhausted; an elevated and ennobling theme.

ART. V.—Funeral Orations.

The writer tells us that his story is but half told; we hope to see the remainder hereafter; especially the historical part. The subject is interesting, though rather unique.

ART. VI.—Life and Character of Rev. Dr. Tucker.

ART. VII.—Duty and Rewards of Original Thinking. By the editor.

ART. VIII.—Literary Notices.

The fountains of literature seem just now like most of our bank vaults—rather empty; market dull; stock small; buyers few.

ART. IX.—Literary Intelligence.

We have here the promise of better things in the future; especially if Congress will reduce the present oppressive tariff on books.

There is also the usual quarterly list of deceased ministers, ordinations, churches constituted, and dedications. It is not, however, very complete. It may be difficult to obtain these statistics; but a list embracing as far as possible, the whole denomination in this country, would add much, not only to the present, but also to the permanent value of the Review. We can not close this notice without expression a hope that this work may not become, like some of its contemporaries, secularized, and conformed to the popular taste. We have new papers enough to meet all such demands. But we look into the Review for subjects of a higher cast, and mainly, Biblical, or strictly religious and theological. We hope the former able editor will not forget to furnish his quota for each volume of the work.

Some may suppose the following notice uncalled for, but as the advertisement, alluded to, contains such unqualified commendations of the work advertised, it is certainly proper that the public should be apprised of the fact that opinions widely different are entertained concerning it. So far as this paper circulates, the communication below will correct the impression that Onesimus is universally approved.

For the Christian Reflector.

The Baptist Missionary Magazine.

It is with great reluctance that I call public attention to the Baptist Missionary Magazine of the March. On the cover of that number (and it is to be hoped that it will appear in no other one) will be found an advertisement of the recent work on slavery, entitled "ONESIMUS; OR THE APOSTOLIC DIRECTIONS TO CHRISTIAN MASTERS IN REFERENCE TO THEIR SLAVES CONSIDERED BY EVANGELISTS."

This advertisement is accompanied by strong recommendations of the work, which are said to be from "distinguished men and periodicals, both at the North and South." Extracts are given from these testimonials of approbation; and among them one "from a distinguished member of Congress from the South," who says of it: "It is a philosophical, free from fanaticism, (?) and enlightened by the pure spirit of Christianity as well as by correct general information on slavery. It is the pious friend of the freed and slave."

All the other extracts are in a similar vein. Now as an abolitionist and a friend of Baptist Missions, I do not object to any "individuals" expressing their opinions of "Onesimus," or any other work, on any subject whatever; but I do seriously object to their using the cover of the Missionary Magazine to publish among the churches their commendations of a work which is believed by thousands of the friends of missions to be to a great extent false in fact and unsound in theory.

Will it be said that this is an advertisement, liberally paid for by the publishers of the work? But that increases the difficulty. It shows the guilt of taking money obtained from publishing false views of the greatest sin of this nation, to aid in circulating the professed gospel among the foreign heathen!

Suppose another firm of booksellers should wish to advertise on the cover of the Missionary Magazine, or Christian Review, or Mothers' Monthly Journal, an advertisement of a Review of Onesimus—would it be admitted? Clearly not. But it would be as just and expedient in one case as in the other.

It is needless, however, to multiply words.

The occurrence speaks for itself. It is but another painful evidence of the corrupt state of public sentiment at the North respecting that guilty thing in our land, which more than any thing else, is threatening with destruction some of the dearest interests of the church of Christ, of the missionary cause, and the very life of the American Union.

SHADE OF ROGER WILLIAMS.

The following touching incident from the annals of intolerance, we find among others of a similar character, in the New York Organ.

One of our members in telling his experience, says, "My wife had often threatened to leave me on account of ill treatment through intolerance. One night I went home pretty drunk, and she was sitting by a few coals which were almost extinguished, crying. As I tumbled into a chair she ran to the door, opened it and exclaimed in sorrow that in anger—'God bless you—but good bye!' She left the house, and I have never seen her since—and if there are any here who have driven a good wife away broken hearted on account of drunkenness, they can sympathize with me."

For the Christian Reflector.

MR. EDITOR—I have not been one of your subscribers long; but since I became one, your paper has been read with no ordinary interest. Indeed, I know of no Baptist paper in whose success I feel so deeply interested, as I do in the Reflector, and chiefly because it is friendly to free discussion, affording a channel of communication to the public mind on all important subjects, and because of the conciliatory, but decided spirit manifested in the editorial department. I ardently hope the Reflector may have a very wide circulation; and as the number of its patrons will steadily increase, should it continue to sustain its present character, I feel disposed to exert my little influence in every day life, though distant from the seat of publication.

The above communication is from New Jersey. We have received others of a like character, and some of them written, as was the above, for publication. We think the writers for their warm expressions of appreciation and encouragement, and highly appreciate their motives in designing them for the public eye. But we are fearful lest we should overdo this matter, and we should direct our readers, and incur the charge of egotism. Flattering and unqualified, therefore, as are the testimonials of Bro. W. of New Hampshire, Bro. S. of New York, and others, we hope they will excuse us from devoting so much space to their communications as would be requisite to their insertion. We assure them it is from no want of gratitude or courtesy that we lay their letters aside. We shall remember their kind words, and spare no pains to merit the commendations which they so freely bestow.

Revivals are multiplying and progressing in all parts of the country. Baptisms have occurred for several successive Sabbaths in most of the Baptist churches in New York, and Philadelphia. We are informed that God is doing great things at Worcester. The revival there is progressing with renewed power. A glorious work is also in progress at New England Village. A friend writes us from East Avon, N. Y., that the Lord has revived his people in that place, and a number of souls have been converted.

WHAT IS THE REASON OF THIS?—The N. Y. Baptist Register reports the semi-annual sessions of the Ontario, and the Cayuga Baptist Associations; and says of the former, "Several of the churches were not represented, and those that were, have not manifested spirit of self-denial, and that ardent love to the Saviour and his cause, we could wish they had. The sums received are therefore small. For the Bible cause, \$67.14. For Foreign Missions, \$174.77. And of the latter it says, "It was ascertained by the treasurer's report, that less than \$300 had been contributed for the two objects by this wealthy Association during the past year and at the present session. This called forth the following resolution, Resolved, That the churches of this Association are abundantly able, and therefore are in duty bound, to raise annually, the sum of \$500 for each of the four great benevolent objects connected with our denomination, viz:—Foreign Missions, A. & F. Bible Society, Education and the N. Y. State Convention."

A powerful revival has commenced among the convicts of the State Prison in Charleston. Further particulars next week.

TOWNSEND FEMALE SEMINARY.—This is one of the best institutions of the kind in this country. Ten persons constitute the Board of Instruction, and the last Catalogue gives 134 as the number of pupils.

MISSIONARIES TO SLAVES.—The following statement, which we copy from the Recorder is an indication that the consciences of slaveholders are becoming more and more tender, that Southern men are beginning to appreciate the wrongs involved in the system of oppression which they still sustain. In our view, it is another significant portent, adapted to encourage the hearts of those who are praying for both the temporal and spiritual emancipation of the enslaved African.

"In the States of Mississippi and Louisiana, there is a growing interest on the subject of the religious instruction of slaves, and an increasing disposition on the part of the planter to do more than he has hitherto done. In some cases a single planter is willing to be at the whole expense of supporting a missionary to his slaves; and in many cases, a few planters are ready to combine to accomplish the same object. The missionaries too would be well supported. Where are the men who are ready to go?"

Religious Papers.—Preachers generally find that there is more satisfaction in visiting those persons that read a religious paper, than those who do not, because they converse more understandingly on the interests of religion. They find also that such members listen with greater attention to many subjects discussed in the pulpit. And this is not all, those who read a good religious paper have a better knowledge of the Bible than those who do not. Ministers therefore may spend some time very profitably in laboring to induce all they can to become subscribers to a religious publication. Star.

ROMAN CATHOLIC MISSIONS.

Through the "Quarterly Paper," we learn that the receipts of the "R. C. Soc. for the Propagation of the Faith," for 1839, amount to nearly two millions of francs, which exceeds the receipts of the preceding year by about \$50,000. It is estimated that the number of faithful adherents to the Romish church is 100,000,000, and that the time will come, when the amount of their annual contributions will rise to 17,000,000 francs. These are the statements of the Report. And it is yet to be believed that America has nothing to fear from Romanism! In North America alone are expended \$26,610 francs by this Society, for the

propagation of Romish corruptions; and with an arch-bishop and fifteen bishops, and 300 clergymen, and a Catholic population of 1,200,000 souls, with 18 seminaries, 16 colleges, 45 boarding schools, 42 charity schools, 23 asylums, containing 1,000 orphans, 7 hospitals, and 14 other eleemosynary institutions, already established, have they not a fine household to template this matter, a single extract from their report will show. "Their union, (i. e. union of the Romantics) [secured] for them an inflexible preponderance, in the midst of the perpetual divisions of heretical opinions. In the Atlantic States, they form a powerful minority. In the greater part of the Western States, they are the plurality, and at some points, perhaps, a majority of the inhabitants. But great sacrifices are yet demanded to confirm and extend these admirable results." Thus clearly is Rome looking forward to the future, and not far distant occupancy of this land of the Pilgrims; and to this event are all her measures tending; the anticipation of it prompts the New York and Pennsylvania movements in regard to their school funds—and emboldens them everywhere, to urge their claims to special favor and protection. Unhappily, we are like the simple countryman who out of pity, took the frozen serpent into his bosom, and gave it warmth and reanimation to his own destruction.

Recorder.

CONFERENCE.—A correspondent of the "Vermont Chronicle" proposes that these meetings be opened with singing, prayer, and reading a portion of Scriptures as is common; and then, that any brother propose any question, or subject for conversation during the evening; in case no brother has anything to propose, let the pastor propose a subject. Then let every brother present be inquired of for his views, and let him answer, keeping his seat, to avoid formality and embarrassment.

The plan is supposed to present such advantages as these—it gives opportunity to any brother, (or sister, in writing) to bring forward any subject on the mind—It does not interrupt the thoughts of brethren of reflecting habits, and sound views—it promotes Christian acquaintance—it has more or less reflex influence on the habits of thought among the brethren, in every day life, it promotes mental activity—it obviates the common apology of "diffidence," the want of a gift or talent for public speaking, and it is an important relief to the pastor—especially if the meeting be held on Sabbath evening, when he is worn down by the labors of the day. Three prayers are commonly offered during the meeting. Thus far the plan has worked well.

## The Caledonia is safe!

On Friday last the steamer Unicorn entered the harbor, and relieved the distressing anxiety of our citizens with the intelligence that the Caledonia was safe. She left Liverpool on the 4th of Feb. and for three days ploughed the ocean with a fair wind and her accustomed speed. But the next day the wind changed, and brought up a tremendous storm. This increased to such a degree that on the 10th the fore starboard, bulwarks and ice-house were carried away, the fore cabin filled with water, the passengers washed out—the bedding saturated—and the rudder sprung! Part of the after bulwarks, and the iron rail on the taffrail were twisted off, the wheel-house damaged, and the larboard paddle box partially stove in.

In this dilemma, the ship was navigated by her sails, while they tried to secure the rudder with chains and bolts. The sea was raged with fearful violence on the 11th; and at six o'clock on the evening of that day, the Captain and officers decided upon returning, and putting into Cork for repairs—the rudder being completely twisted and useless, and the sea running very high.

She arrived at Liverpool again on the night of the 17th. The Acadia was got ready in a day and a half, and with the mail and passengers, left Liverpool on Saturday, the 19th. On Monday of last week the Unicorn left Halifax for England; but on that very night she discerned a light bearing up towards her, which proved to belong to the Acadia. At Halifax, the passengers and mail were transferred to the Unicorn, and the Acadia has returned to Liverpool.

The late English papers are largely occupied with accounts of the "Royal Christening." The ceremony was conducted with great pomp and splendor. The name given to the infant Prince was ALBERT EDWARD, after his father, and his illustrious grandfather, the Duke of Kent.

So the future monarch, if he lives, will ascend the throne, Edward VII. The Corn Law agitation continues. The cry of distress, privation and misery, is as loud as ever. Meetings are held throughout the country, and the strongest sentiments freely uttered in the most decided language. A London paper, in speaking of a great meeting at Leeds, says that proof of the most convincing kind was adduced to substantiate two things—first, that the Corn Laws have produced great distress in the country, by destroying the manufacturing trade, and transferring the manufactures to Germany and America; and next, that the distress thus occasioned falls in the first instance on the laboring man, and afterwards on the middle and other classes of society. But though they finally partake of his sufferings, they do not relieve him from them. Still, the farmers have been blind supporters of the Corn Laws; and they will now learn that in this course of conduct they have been mistaken.

There has much speculation in the English papers relative to the late special mission to the United States. The general impression seems to be that the distinguished ambassador is empowered to offer to this country the alternative of war or peace, and that the results of the mission will soon be conclusive, one way or the other.

Parliament has assembled, and the Queen pronounced her speech, which runs as follows: "My Lords and Gentlemen, "I cannot meet you in a Parliament assembled without making a public acknowledgement of my gratitude to Almighty God on account of the birth of the Prince my son—an event which has completed the measure of my domestic happiness, and has been hailed with demonstrations of affectionate attachment to my person and government by my faithful and loyal people."

"I am confident that you will participate in this satisfaction which I have derived from the presence in this country of my good Brother and Ally the King of Prussia, and the consequent undertook part of the office of sponsor at the christening of the Prince of Wales."

"I receive from all powers and States the continued assurances of their friendly desire to maintain the most friendly relations with this country."

"It is with great satisfaction I inform you that I have concluded a treaty with the King of Prussia, the King of the French, the King of Sardinia, and the Emperor of Russia, a treaty for the effectual suppression of the Slave Trade, which, when the ratifications have been exchanged, will be communicated to parliament."

"There shall also be laid before you a treaty which I have concluded with the same powers, together with the Sultan, having for its object the security of the Turkish empire, and the maintenance of the general tranquillity."

"The restoration of my diplomatic and friendly intercourse with the court of Teheran has been followed by the conclusion of a commercial treaty with the King of Persia, which I have directed to be laid before you."

"I am engaged in negotiations with several powers which I trust, by leading to conventions, founded on the just principle of mutual advantage, may extend to the trade and commerce of the country."

"I regret that I am not able to announce to you the re-establishment of peaceful relations with the Government of China."

"The uniform success which has attended the hostile operations directed against that power;

and my confidence in the skill and gallantry of my Naval and Military Forces encourage the hope on my heart that our differences with the Government of China will be brought to an early termination, and our commercial relations with that country placed on a satisfactory basis."

At the conclusion of the speech, her Majesty withdrew from the House, and retired amidst the cheers of



## Poetry.

"Jesus saith unto her, Woman, why weepest thou?"

John 20: 15.  
The first kind words our glorious Saviour said,  
When from the dark and awful tomb he rose,  
Were not of thunder on the guilty heads  
Of those, who reckless of the dreadful deed,  
Had doomed him on the gory cross to die—  
Nor of reproach to him who thrice denied  
That blessed name all heaven delights to laud,  
Nor of reproach to those who slunk away,  
As though afraid of haughty wrongs, who sat  
Of late in judgment on his spotless life.  
Ah no—Behold him on that sacred morn,  
Risen indeed—new by the opened tomb,  
With love and pity beaming from his eyes,  
While from his tongue, warm from his bursting  
heart,  
The tender accents fall, "why weepest thou?"  
O ye who feel afflictions press you down,  
Who groan beneath the woes and ills of life—  
Who weep the death of some loved one,  
With Mary raise to Him the tearful eye  
And listen to his voice—his words are peace.

Boston Recorder.

## The Great.

Who are the great? The great are they,  
With hearts from pride and envy free—  
Who no vainly power obey,  
Or bow to wealth the suppliant knee:  
Who covet not the applause of men—  
Are happy in an humble sphere—  
And never with the lip or pen  
Debase the rule or pain the ear.  
If called to help, no selfish aim  
Prompts them to stand in honor's seat;  
True glories cluster round their name,  
While grateful hearts their worth repeat.

## Obituary.

For the Christian Reflector.

### The Rev. Wm. M. Doolittle

Was born in New Lebanon, N. Y., in the year 1815. At the age of eleven years, and under the labors of the Rev. Charles G. Finney, he became hopelessly pious, and united with the Baptist church in his native place. For the ensuing six years his piety was consistent and uniform, and his ability in prayer and exhortation was considered remarkable for one so young. During this interval his thoughts were often turned to the Christian ministry, but from a sense of incapacity for so important a trust, he studiously concealed his impressions from his brethren until frequently prompted by them to make trial of his gifts by way of sermonizing. At length he yielded to their solicitations, and after suitable trial received a full license to preach the gospel. Soon after, at the age of 18 years, he went to the Hamilton Literary and Theological Institution, where he remained about two years and made commendable proficiency in his studies. But being measurably dependent upon his own resources for the means of continuing the same, he left the Institution and went to Kingston, N. Y.—where for a year he taught a select school with flattering success. While there, he became more intimately acquainted with the pressing wants of various destitute churches and withal, being eager to give himself wholly to the work of preaching the gospel, he was led seriously to doubt the expediency of his spending the requisite amount of time for obtaining a full collegiate education in the ordinary way. Confiding therefore in his natural love of study and his habits of intense application, he concluded he might safely depend upon these, with the blessing of God, for future acquisition and success. Consequently he abandoned the idea of a regular course, and soon after received a call from the Baptist church in Greenville, N. Y., to become their minister. This call he accepted and soon after received ordination. He continued his labors in that place for nearly three years, during which time numerous and valuable accessions were made to the church through his instrumentality. In the spring of 1837 he received an urgent request from the Baptist church in Sing Sing, N. Y., to become their pastor, which, after much prayerful deliberation, he accepted, and entered upon the duties of his office with great alacrity. It was evident that "he watched for souls as one who must give account." In writing to a brother soon after, he says, "I have asked God to give me favor in the eyes of the people of my charge, and I have adopted the apostle's determination, to know nothing among them but Christ crucified." Most earnestly did he desire to see the blessing of God upon his labors, and in this he was gratified. Under his ministry that church enjoyed a powerful and protracted revival, in reference to which, in a letter to a friend, he says, "God has done great things for us. Our numbers are much more than doubled, and our congregation has increased from a handful until it is the largest in the place."

In the spring of 1841 he was invited by the Baptist church in Northampton, Mass., with great unanimity, to settle with them. In writing to his own brother in the ministry for advice with regard to it, he asks, "What shall I do? I am much perplexed. I love the church in Sing Sing, and I may in confidence assure you that it would, in my estimation, be sinful for any people to leave a minister more ardently than they do your unworthy brother. I fear to leave them, yet I think, perhaps, I might be more useful to the church in N. Y." At last he complied with their request—and entered upon his labors. Here he found work that demanded his undivided attention and energies, and he applied himself to it with astonishing ardor. Nor were his labors confined to N. Y. During his residence in this place, he held a series of meetings

with the Baptist church in Conway, and another with the Baptist church in Whiteley, both of which were blessed in the conversion of many souls. Soon after he commenced a series of meetings in Northampton, which were much blessed both in the revival of religion in the church and in the conversion of sinners. He continued preaching the gospel and visiting from house to house, warning the impatient, conversing and praying with the anxious, until he became exhausted and fainted under his accumulated toils. In his preaching he emphatically taught the people knowledge. Possessing a remarkably well balanced mind, a strong memory, unusual power of analysis and concentration, a commanding voice, and withal an attractive and forcible manner of delivery, he easily secured attention and found access to the hearts and consciences of his hearers. In his study he was much at home. He loved study, and pre-eminently thought for himself. Few men under the circumstances have exceeded him in calm, patient and persevering labor. In the investigation of some favorite subject, he would often sit at his desk from four to six hours without intermission. Indeed, whether in his study or by the way side, whether alone or in company, he was perpetually evolving the meaning of some passage of Scripture and arranging sermons. Hence he was accustomed to have numerous well-digested discourses prepared beforehand, and was always ready to preach. He was remarkably familiar with the Bible, and may be said to have "been mighty in the Scriptures, from which his sermons were richly interwoven with appropriate and varied quotations. In prayer he was unusually gifted, and in his addresses to a throne of grace would often make his hearers feel that they were in the immediate and awful presence of the great Jehovah. In the chamber of sickness he was at once kind and sympathizing, yet pointed and faithful. In the conference and inquiry room he was peculiarly felicitous, and those who enjoyed his society and labors felt and acknowledged the consistency and appositeness of his instructions.

In his intercourse with his people, he exhibited the familiarity and kindness of a brother. He could be cheerful and yet sedate, dignified and yet unostentatious, courteous and yet faithful, and he always made those who shared his society feel that they were conversing with a friend. His views of a Christian minister were elevated and impressive, and those best acquainted with him know that he was ardently devoted to his calling. He felt his responsibility to God and the church, and consequently gave his undivided energies to his high vocation. He loved to preach the gospel, and emphatically magnified his office.

In his domestic relations, he was at once exemplary and affectionate. He had been married less than a year, and yet sufficient time had elapsed for him to become enshrined in the affections of her whom he has left a disconsolate and lonely widow; and in view of the circumstances, it is not surprising that her bereavement is well nigh insupportable. His piety was of such a cast, that its reality could not reasonably be doubted. In his deportment, labors, and devotions, it was evident that he was aiming to please God, and to make his "calling and election sure."

He possessed a very nervous temperament, and having about him the remains of an injury received on his head while young, he imagined he should die suddenly. This at times considerably alarmed him, and it might be said, that "through fear of death" he was at least occasionally "subject to bondage." He would sometimes observe to his friends that he did not fear to die, but that he could not endure the thought of dying without warning. In his last illness, however, the fear of death was taken away, and he conversed freely and familiarly of his departure.

His sickness was of short duration. On Friday evening, eight days before his death, he preached his last sermon from Rom 8: 9, at the close of which, he read, with impressive solemnity, and joined in singing the hymn commencing

"God moves in a mysterious way," &c.

This made a deep impression, and many who were present felt that something of an unusual nature was about to occur. On Saturday and Sunday he was quite unwell, but felt no special uneasiness with regard to himself. On Monday a physician was called, who pronounced his complaint the lung fever, and spoke of the danger of the disease. With the exception of two or three brief seasons of aberration, he retained his reason to the last. From the nature of his disease he was able to converse but little. While his friends continued to cherish hope of his recovery, he repeatedly affirmed that it was his last sickness. He would frequently exclaim "I would not live always," and on Thursday evening, three days previous to his death, he observed to a brother who was with him, "I should like to die to night."

The next morning when prayer was proposed, he replied "that's right, but be careful how you address the Saviour, ye are careful not to mention anything I have done." On one occasion to a sister in the church he said, "Why do you not talk to me about Jesus? It does not tire me to think or hear about Jesus; it tires me, and all hands be strong in this glorious enterprise. The day of deliverance will soon dawn. Its star already begins to twinkle above the horizon. The disgrace of our nation will soon be wiped away. Our barbarous wrongs will follow in the truth of the enlightened and philanthropic *Bay of Tunis*. Our Zion will be purified. A God-inspiring Christ-

ianity, though tardily, will yet surely follow in the train of the impostor and false prophet Mohammed. Yours in love, JOHN SEARS.

From Ed. W. Tillingham, Franklinville, N. Y.  
By all means, dear brethren, in the name of the Lord of hosts go forward, and give place by subjection not for one hour to those who would turn you aside from your high and holy purpose. You have already yielded to the influence of those who have been so long persuading us, for the sake of peace, to forbear a little longer, until we have at last found ourselves bound hand and foot by a self-constituted and informal but not the less real and oppressive, and odious ecclesiastical hierarchy, who have riveted our chains upon us, have consigned us over to the despot control and sway of the slave power. The great ones among us, who have so long been vociferating from stentorian lungs, "We are as much opposed to slavery as any body,"—have at length so clearly "defined their position" that there is no longer any doubt concerning it. In the light that shines from the Baltimore proceedings, we see that position to be one of a truly singular location. "In word" they are most strongly opposed to slavery; but "in deed" they are seen to be by far more strongly opposed to abolition! The Pharisees were most severely censured and condemned by the immaculate Saviour, because they "said but did not." But this is altogether worse. It is solemnly saying one thing, and doing with all the might the exact opposite! Hence, as yet, these men have done nothing, save to oppose, to thwart and disconcert the measures, and malign the characters, of those who have been laboring to purify the churches from the poison which slavery has infused into them.

If we would preserve a single fragment of our religious liberty to descend to posterity, we can only do it by compassing the entire overthrow of slavery. Liberty and slavery are no more alike, and possess no stronger kindred affinities, than heaven and hell. They cannot dwell together, and whenever they come in contact, they invariably carry away with them extermination; and one will eventually become the destroyer and the other the destroyed. Yours in the cause of Christ, W. TILLINGHAM.

### Rev. Joseph Willis.

[We have received a letter from Br. MacLay to Bro. Sommers, dated at Bayou Chicot, La. Jan 26, informing us that he had obtained subscriptions for the A. and F. Bible Society, to the amount of \$1,725, and giving the following account of Rev. Joseph Willis, a Mulatto preacher, now in the 80th year of his age.]

All the Baptist churches on this side of the River Mississippi have been planted by him. He lives on the other side of Calcasieu or Darbon River. I preached yesterday within half a mile of his residence, and spent the night before last at his house. Last night I preached at his son's house.

In consequence of the heavy rains the Calcasieu was greatly increased in depth. I was obliged to swim my horse across, and walk on a log myself. This was the first time in my life that I ever crossed a wide deep river on a log. The grandson of brother Willis walked before me, he taking one end of a cane, and I the other end. I have reason to be thankful that I crossed in safety; but I should not like to try the experiment a second time.

I rode on horseback about thirty miles to-day through the woods in a footpath that could not at times be seen, and for more than twenty miles did not see a house. I preached this evening in this place after my arrival.

Brother Willis is now in feeble health. He preached on last Saturday and Lord's day; but was obliged to sit during the time of prayer and preaching, for the first time in his life. Brother Willis is a Mulatto, born in N. Carolina, but for more than fifty years has resided in this State; and in the State of Mississippi. He is a man of deep and decided piety, and is universally esteemed by the people of God, as an evangelical and faithful minister of Jesus Christ. Few ministers in any country have been more laborious and successful in the work of the Lord than brother Willis. There was no man in Louisiana that I more ardently desired to see than this devoted and venerable servant of Christ, who has done more to advance the cause and kingdom of our Lord in this region, than any other man ever did. He has sown the seed, others are now reaping the harvest. The people in the neighborhood are generally poor, and a large portion of them cannot read. They are now beginning to feel the importance of an education, and day schools are established among them.

The labors of brother Perez W. Roberts in this region, have within the last six months been greatly blessed. He has baptized in that period nearly four hundred disciples of Jesus Christ; and the work is still going on. Five or six of the young converts have begun to preach the gospel with favorable prospects of usefulness. Since my last visit, three years ago, a wonderful change has taken place for the better. Ministers have been raised up to sow the good seed, and conversions to God are multiplied. The wilderness begins to bud and blossom as the rose.

In the first part of his ministry, brother Willis, and brother Roberts too, met with much opposition; but the hand of the Lord has been with them both; and now, saint and sinner admit that they are men of God, and that God has signally owned and blessed them.

Brother Willis, when he first became a little serious, joined the Methodists, and for a time thought himself nearly perfect; but not having the root of the matter in him, he returned back to the world, and for a time walked in the ways of sin and folly. He was afterwards truly converted to God, and has ever since lived and walked in newness of life, worthy of his high calling.

### A Missionary's Appeal.

[Mr. Parker, Missionary at Asam, in his communications to the Board, makes the following appeal, which we copy from the Magazine.]

Dear brethren and fathers, and those who you represent, before closing this article allow me to ask if you cannot do

something more for these 700,000 Assamese? Can our hearts be cheered, and our hands be strengthened, by an increase of our numbers?

This is an interesting field, and it is ready for the harvest. No thundering edicts are promulgated against our entering it; but the doors are thrown wide open. The people are in peace, and none molest or make afraid. A beginning has been made. Books are circulated, and the people are becoming interested to know what they contain. A great many who can read, and a great many by hearing them read, have become acquainted with their contents, and wish to know more about the religion of Christ. I was asked to-day how long it was since Christ was crucified? also, how they could know more about our religion unless we taught them? I was reminded of a question before asked by a heathen, viz. "If Christ had been crucified 1800 years, why have we not heard of it before?" Also, of an inquiry made by one, moved by the Holy Ghost, "How shall they believe in him of whom they have not heard? How can they hear without a preacher, and how can they preach except they be sent?" Shall one translator, one printer, one preacher, and one preparing to labor in such a capacity, be all this people shall have? How shall we answer it? How will young men for the ministry answer it? Can we remain silent, and be guiltless? Can this claim on us who have committed ourselves by entering this field, be of trifling importance? Is it not momentous in consequence, as the soul is valuable, and as the salvation of Christ is precious? Yea, and the only efficacious remedy for the soul's disease. Are not other portions of the world and the missionary field even, better supplied with missionaries? How shall we answer it? I ask for the people, and in their behalf, why are the missionaries withheld? I ask in view of the preciousness of the gospel to our own souls, and in view of our purchase by blood—by precious blood. How shall we answer it? And must I remain alone at this station? It was not the sense of the brethren that I ought to take the Naga field in the present state of the mission. It could not be expected that I should remain at Jaipur. I have asked you to allow me to labor for the Assamese, and I learn from a letter received by Br. Bronson, that it is referred to the brethren. I take this opportunity to say it is perfectly satisfactory to me. I have desired to go where God would have me; feeling quite sensible that it would not only avail nothing to do otherwise, but terminate in disappointment and shame.

With these feelings I have tried to act, praying God to hedge up my way, and let darkness fall upon my path when I would go wrong. And now I humbly hope it is by the wise and good providence of God that my lot is cast here. I am alone, in a great and interesting field, and I beg you to think of me and mine, and pray for us, and send us help if you can.

### Charity.

Many a man lets the poor starve around him without a sigh; and when his day of departure draws near gives his whole substance to some foreign charity, which, to say the best of it, is calculated only to lay the foundation for knowledge among a bloody, bigoted, and unthankful race. Give us the living, every day charity; that which springs from the well of the soul, and not that mean, miserable, deferred charity, which comes from the chamber of death in weeds of mourning, and causes the heirs to curse the parent for his liberality ever.

### Sunrise.

The man who misses sunrise loses the sweetest part of his existence. I love to watch the first star that glimmers in the opening eye of morning; the silent song the flowers breathe; the thrilling chord of the woodland minstrels, to which the modest brook tricks applause; the swelling out of the sweetest chord of sweet creation's matins, seems to pour some soft and merry tale into the daylight's ear, as if the world had dreamed a happy thing, and now smiled o'er the telling of it!

### A Fable and a Moral.

Two boys, having been dressed in their holiday suits, went out to play. They soon described a piece of silver in the midst of a slough. One of them ventured to wade up to his middle in mud and water to obtain it. Having succeeded, he looked with contempt upon his less venturesome companion, and hurried home to show his prize to his father. "Alas! my son," said the father, "thou hast gained a small coin, but thou hast spoiled a new suit of clothes which have cost twenty times the amount."

### Claims of the Oppressed.

[The last report of the Maine A. S. Convention concludes with the following eloquent and impressive strain.]

One hundred thousand children are born every year; many of whom never know a father's love or a mother's smile. Yea, many of these victims of bloody cruelty never know what it is to receive one kind look in all their lives. No genial love ever sheds its hallowing influence upon the affections—no paternal hand ever sheltered it from insult. Not content to rob the slaves of all the rights of men on earth, the masters hold the keys of heaven—and those that would

enter, they hinder. It is not enough that the poor slave toils unrequited, that he lives all his days with a widowed heart—it is not enough that every tie is sundered—that his spirit is broken under the lash—he must go alone down to the land of silence—no angel of the covenant with him to strengthen his fainting spirit—it is to him the land of darkness and despair. And

"Shall we whose souls are lighted  
By wisdom from on high—  
Shall we to men benighted,  
The lamp of life deny?"

Shall we send the Star of Bethlehem back to the plains of Judea; wave the banner of the cross over every nation in the East; give the bread of life to the dying wanderers upon the isles of the Pacific; and refuse one cup of cold water to the parched lips of the wounded, bleeding, imploring slave?

We will cry aloud and spare not. We will compass about the land of oppression not only seven times, but seventy times seven. Heaven and earth are with us. The stars from heaven fought against Sissera. They surely fight against slavery—his path upon the land is written in the "bright letters of Orion, and upon the sea he is guided by the sweet influences of Pleiades." Ere another seven times seven years shall be measured in the history of our country, the shout will be heard, beginning at the banks of the Sabine, and swelled by all the millions that shall stand within the ocean and the lakes, "THE YEAR OF JUBILEE HAS COME."

Like the new song in heaven the waves will echo it—the isles which Columbus first saw will swell it onward to the old world, and every son and daughter on earth will rejoice over the ruins of slavery—and out of these ruins may we not hope will come forth that beautiful temple of the Most High—a whole nation whose God is the Lord.

### The Faulty and the Faultless.

A modern writer says:—"If you see half a dozen faults in a woman, you may rest assured she has a thousand virtues to counterbalance them.—We love your faulty and fear your faultless women. When you see what is termed a faultless woman, dread her as you would a beautifully colored snake. The art of completely concealing the defects that she must have, is of itself, a serious vice."

### Yankee School Master.

BY REV. JOHN NEAL.  
If the following story (which we take to be a pretty illustration of the practice which prevails in our country among our great men, of giving—when they give nothing else—a letter of recommendation, a puff, or certificate, in exchange for a book, a jug of liquid blacking, a razor-strap, or a box of itch ointment or lip salve) be not true, we hope it will not be contradicted. It is really too good a thing to be spoiled by a special plea.

A Yankee schoolmaster having tired his patrons out in a country village, was packed off before the end of his term, with no money in his pocket, but with a recommendation which gave him, out of charity. He journeyed to Newburyport (as the story goes) and showing his recommendation, undertook there to teach a tribe of young ideas how to shoot, for five hundred dollars a year—at the end of the first year, if he was liked, to have seven hundred instead of five, and be engaged for another year. At the end of the year—of course they did not like him (who for it?) Our Yankee was dreadfully distressed—and his prospects in life were destroyed; and so, to make all smooth, instead of splitting the difference, they gave him a certificate of good behavior, accompanied with a hearty acknowledgement of their entire satisfaction with his procedure, &c., &c., as a teacher. "Very well," said the Yankee, as soon as he had secured the paper. "And now gentlemen, as I have your acknowledgement of my worth in this behalf I'll trouble you for them a two hundred dollars."—They were obliged to "shell out"—and our Yankee removed to Boston where, with his cash and his recommendation he was soon at the head of another school. Prisoners at the bar, what say you—guilty or not guilty?

Portland Tribune.

### Advertisements.

**MARLBORO' HAIR DRESSING ROOM**  
AND GENTLEMEN'S FURNISHING STORE, 221 Washington street, near Cornhill. All the latest styles of hair dressing, and a great variety of gentlemen's wear, such as hats, coats, &c., &c., at low prices, by J. H. BROWN, 221 Washington street.

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for sale at HAWLEY'S 38 Washington st.

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Walking Shoes, a beautiful article, just received at RICHARDSON'S, 139 Washington street.

**MOROCCO SKIERS**—One case, assorted colors, for sale at low prices, by J. H. BROWN, 221 Washington street.

**LADIES' GAITER BOOTS AND HALF**  
Gaiters, for sale at low prices, by J. H. BROWN, 221 Washington street.

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and Lace, for sale at low prices, by J. H. BROWN, 221 Washington street.

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